312 The question of water is fundamental in the formation of the
[361 camp, both for the choice of its location and for the number of tents
182] to be included.

Water is obviously a problem for all life; it plays a role in the location of our small European villages, but this role is still greater in desert countries where water is quite rare. The existence of watering places is not only necessary for human life but also for the life of the domestic animals.

137 To this primordial condition of the existence of a watering
182 place must be added the condition of pasture for the domestic
312 animals. Therefore, we see that the establishment of a camp among
361 the Ihaggaren is conditioned by two main factors whose character may vary in time, depending on the seasons and the abundance or scarcity of rain. But in the last analysis the pasture needs take precedence, for, generally speaking, pasture is even rarer than
137 water, since it can sometimes be completely lacking. This need
182 for pasture forces tribes to split up and camps to be dispersed in
361 order to exploit it rationally. The situation is such that there are
621 rarely more than five or six tents in each group. Only the amenokal's
[643] camp may number as many as 15 or 20 tents, but this is quite exceptional, involving the question of prestige and social order at the same time. Indeed, the amenokal supports a numerous family, his caliphs, his servants, etc. But this grouping around the chief is quite artificial, and the flocks which the people own are not with them but are /222/ spread out in the mountains, kept by Imrad or servants.

361 The camp is always established rather far from the watering
312 places, for it is preferable to be closer to the pastures. It is often five or six kilometers from water. The animals go there to drink
[482 every two or three days, and the people use the occasion to get
492] their water supply, which will be carried in waterskins on their backs or under the stomach of the asses. Tuareg, moreover, do not like
361 to settle near a watering place, for it is always a stopping point for
609 transients, and they avoid making their presence known to strangers.

361 When a state of war existed, concealment was a capital necessity
609 easy to understand. By atavism, it seems that they have taken the
[72] habit of always placing themselves in spots where they escape the investigation of indiscreet glances.

361 They set up their tents on valley terraces, and sometimes in a
[132] valley itself, if they do not have to fear the rains, which usually fall at the end of the summer.

221 Because of the need to seek out pastures, camps are continually
361 being moved. They stay from one to two weeks, depending on whether the grass has been revived by rains or whether it is dry. But these moves are never of any great distance, not exceeding seven or eight kilometers. If we take as an example the Dag Rali tribe which nomadizes in the western part of Koudia, we find the camps set up in the high mountain valleys, as high as 2,400 meters altitude, in summer. In winter, on the other hand, they settle on the slopes or in the low parts, seeking places sheltered from the wind. This, of course, is in a normal period of average pasture. But during the summer of 1940, following a long dry period, the Upper Koudia saw a great number of its watering places dry up, and vegetation was nonexistent, so to speak. Therefore, all the nomads took refuge in the low parts of the massif, in the Outoul, Eferer, and I-n-Amegel valleys where water was more abundant and where a trace of pasture still remained. At the beginning of September, the whole massif benefited from abundant rains. A week later, all the tents moved into the mountains in order to use the alpine pastures before winter and to save the lower valley grass for winter.

312 /223/ The watering places of Ataker are chiefly natural reservoirs (aguelmam) and springs flowing at ground level in the hollows of the valleys. In the middle part, there are mainly rédir (abankor), or little wells, dug less than one meter down in the soil to reach the water layer, which is often retained by rocky sills. These rédir are exhausted in time if rains do not come to renew the water accumulated in the sandy wadi bed. The lower part of the Ahaggar benefits from all the water trickling down from the high mountains

484 This was observed by Duveyrier, Captain de Bonnemain, and
674 Bou Derba on the Ouargla-Ghat itinerary. We have witnessed
similar actions ourselves, but the goods stored in this way belonged
to some Ihaggaren, and no one would have dared lay a hand on
[609] them. The thing is less safe in the case of a stranger's property.

When a camel dies en route, the load that it was carrying is left on the spot and put under public protection. The caravaneer is always certain to find his property, even six or eight months later. In this regard, it is well to say that the Tuareg, raiders though they must be, are not thieves. When a theft has been committed in their /316/ country, the guilty party is generally a Negro, but rarely a Tuareg of the white race.

439 What were the products transported? Manufactured goods, for the most part, generally made in Europe. There were fabrics and silks which the Tuareg and the Sudanese eagerly sought, and there
[177 272] were knickknacks, unmounted sword blades, sugar, and coffee (tea only recently made its appearance in the Sahara).

All these goods were resold or exchanged for ten times their value. On the return trip the caravaneers brought back ostrich plumes, gold dust, ivory, and little Negro girls and boys bought as slaves and resold for very high prices in the cities of Algeria. Leather was also the object of an intensive traffic, as well as medications of plant or animal (ostrich fat) origin which were part of the Sudanese pharmacopoeia and much appreciated by the Arabs.

177 Today, except for gold and ivory, which have become rare
439 and whose traffic is in the hands of Europeans, and except for the sale of slaves, which has been forbidden since the French
[486] occupation, trade has remained the same. But the routes have become free and the Tuareg can no longer count on their former profits. There was one resort left, that of making themselves caravaneers in their turn and using their many camels in that way. This is what they have done.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

826 832 get more sexual satisfaction from intercourse with them. "A fat woman is like a woman who has never known a man", they say. Some women are steatopygous though never to the same extent as women 142 among the Bushmen and the Hottentot. Very comprehensive studies of Tuareg physical anthropology 114 are lacking. Readers are referred to the chapter written by Lhote who has also published a brief bibliography of studies on this subject (Lhote 1955a, p. 158–170, 433), and to the recent and valuable publication by Briggs (Briggs 1958, p. 163 ff., 183 ff.).

291 The custom of Tuareg face veiling has attracted the curiosity of many scholars and travellers. Much has been written about the fact that Tuareg men wear a veil (*tagulmust* in Ahaggar, *tagulmust* in Ayr) while their women are unveiled in contrast to Arab custom. There have been given various explanations of the origin of the custom of Tuareg face veiling. Most authors refer it to hygienic conditions: the veil protects the face from sand and dust, and it prevents mouth, nose, and throat from drying up in hot weather. The fact is that the veil has the latter function, and Arab bedouins of the Sahara will also frequently veil their faces during journeys in the hot season. But the hygienic explanation is definitely not the reason why the Tuareg also veil themselves in many situations where face veiling is unpractical and unpleasant. Another explanation of the custom of face veiling is that the veil may perhaps have certain religious or magic functions. This explanation is apparently also insufficient. A [254] few Tuareg have claimed that the veil may yield protection from persons having an "evil eye" or an 291 "evil mouth" beliefs known in Ahaggar as *tehof*, in Ayr as *tugarchet*. But as I have stated elsewhere 576 (Nicolaisen 1957a, p. 112; 1961, p. 114) the proper function of face veiling seems to be a social one. [609] Many Tuareg will leave their face uncovered in family camps or on journeys, but they will always [606] cover mouth, nose, and brow in the presence of foreigners (particularly foreign women) and in the presence of their parents-in-law (particularly their mothers-in-law). Towards such persons it is also considered very indecent to show one's legs. It has been overlooked by most authors that Tuareg women wear a head-cloth (*ékerhey* in Ahaggar, *adalil* in Ayr), which is similar to the veil worn by men in form and shape. The headcloth and the veil are properly made from Sudanese indigo cotton, and both the veil and the headcloth are therefore also known as *alechchu*. It is true that Tuareg women [609] do not veil their face by means of this headcloth in the same way as do the men. But in the presence [606] of foreigners (particularly foreign men) and towards fathers-in-law the women will draw their headcloth over their mouth (cf. Fig. 297a). The man's veil and the woman's headcloth have identical social functions which is also proved by the fact that young men and women adopt veil or headcloth at initiation (Ahaggar), or at marriage (Ayr). Both the veil and the headcloth are worn by people of various black-skinned castes of Tuareg country but the custom of face veiling seems to be more strictly observed among the true Tuareg.

181 The custom of face veiling is one characteristic of all Tuareg. Another quality peculiar to all Tuareg, and particularly to those of the noble class, is their "snobbishness" as it is frequently called by many Frenchmen living at Tamanrasset and Agadez. There are a great many things a Tuareg cannot do, and there are many situations in which he will have to act in a very special way if he is to be regarded as a man worthy of respect and prestige. Tuareg attitudes to etiquette are not easily described in words. Gait, gestures, and postures are all intended to express qualities of elegance, arrogance, refinement, and strength. Vanity with regard to dress and ornaments is another characteristic of all true Tuareg.